

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

HE HATH SENT ME, ... TO PREACH DELIVERANCE TO THE CAPTIVES... TO SET AT LIBERTY THEM THAT ARE BOUND

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NO. 4.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

VIRGINIA.

NORFOLK, Nov. 27th, 1870.

INDUSTRIOUS POVERTY.

Mrs. R. and myself have made some visits among the people. Their gratitude for our services as teachers is most touching. I called yesterday to see the mother of one of the best behaved of our little girls. Over her window is a dressmaker's sign, but her consumptive cough and stoop show her to be unfitted for any work. Her husband brings in what money he can, but a colored man's labor commands but low wages here. He has three other children who ought to be in school, and wanted to know if we couldn't furnish them with books, and make pay as they earned it. The poor woman is a real lady in appearance, and when a slave was a house-servant. She can read a very little, and would be glad of the opportunity to learn more.

AN EXCITED MEETING.

There are few things more impressive than some of their religious gatherings. That they are too extravagantly demonstrative in their emotions everyone must admit, but deep and strange were the feelings aroused in my heart the first time I was present at one of their communion seasons. While one of the brethren was praying there was a low and responsive chaunt through all the house. During the sermon, which I think must have been unusually good,

and was certainly crowded with rich and worthy suggestions, the room was very quiet; but when, the sermon over, and they began to gather at the altar, the scene beggared description. At first they appeared deeply and quietly devotional, but gradually became more excited and passionate; they grew wild almost to delirium; they sang as they passed to and from the altar, and we could hear the beating of time all through the room. One old lady by the window rose and extended her arms up and down, as the strains rose and fell; then she began to jump up and down. Several others did the same; a number shrieked and fell, as if they had been smitten; some marched back and forth, with their large, expressive eyes fixed on something unseen by us. We were obliged to leave before the meeting closed, as our nerves could not endure the unwonted strain.

Perhaps I need not say that I am very happy in my work. Pray that the Lord may be with us.

Respectfully yours,

C. N. EVERETT.

NORTH CAROLINA.

A WORK OF GRACE.

Glad tidings come from Beaufort, N. C. A teacher writes: "You will be rejoiced to know that there is considerable interest among us, that some of our scholars are rejoicing in the hope of sins

forgiven, while others are seeking the Savior *very* earnestly.

"I cannot tell our feelings; the overwhelming gratitude to God for what our eyes see and our ears hear, and the great responsibility we feel as we see the work progressing; a care which would be too great could we not drop the burden at the feet of the great "Burden Bearer." If I feel that my pupils are taught only secular knowledge, when I leave here I know that my work will be in vain and my strength used for naught; so I am all the more anxious that this time should not pass without a blessing for *all*."

AN ORPHAN'S FUNERAL.

WILMINGTON, Dec. 27th, 1869.

"There have been two deaths in our orphan family at the asylum. One day word came that one of the little ones was dead. The next morning we went to its funeral. I shall never forget it. I seemed to see the little fellow as he stood by my bedside when I was sick with a fever, and, unable to render him any assistance, asking if I could do something for him. Then, so soon, to see him in his little *unpainted, unlined* coffin, with the orphans following his remains along the sloping hillside to the quiet graveyard, to let his little narrow house down into the grave, while with uncovered head and reverent attitude as we sang: "Shall we gather at the river;" to see the bunch of wild flowers dropped into the grave by one of the little girls, while each threw in a handful of earth as they took the last look of all that remained of their young companion! There we left him, lying among the other graves, all unmarked by headstones, to tell who were sleeping there, but covered with sea shells by loving hands."

What a picture this brief letter presents of progress in getting homes, in education, and in the

religious life! The story of the boy with the quails is a touching one.

DUDLEY, Feb. 11, 1870.

The Lord has greatly blessed this place. One year ago these people were homeless, and destitute of either religious or educational advantages. Now house after house has arisen on land owned by those who since the war have been once and twice robbed of their all. A good school is given them, and the light of the gospel shines; souls are converted; the Bible is distributed, and a deep religious interest, as well as enthusiasm for education, prevails.

Children come *seven miles*, both to day and Sabbath school.

BIBLE BOUGHT WITH QUAILS.

The Bible is eagerly sought for. I fixed a merely nominal price of ten cents on the large Testaments you sent me, and last night a small boy, who is too poor to come to school, brought me a half-dozen quails which he had been working a week to get into his net; he wanted to sell them at five cents each and then called for Testaments and Hymn Books for himself and his brothers at home, as pay for his quails. I have never seen among any people such quiet and persistent interest in religion and education, as is manifested here.

Our schoolrooms are both full, and many more would come if we had more room. Our prayer is—God send us means to erect a church and school house.

Yours &c.,

J. SCOTT.

SOUTH CAROLINA.

One of my scholars brought me a letter to-day which she had just written and wished me to direct it to you. I enclose it thinking you will be pleased with its simplicity.

WINNSBORO, Jan. 29, 1870.

DEAR SIR,

Miss Kinney who is my teacher, tells us she could not come to teach us if you had not given her money to come out

re. I am so glad you did for I love to
to school to her so much; she tells us
out God and we learn hymns and Bible
urses, I study spelling, definition, gram-
ar, geography, 3d Reader, arithmetic
ad a great many lessons. I went to
hool to Miss Kinney when she had a
rge school; we were all sorry for her to
ave us. I wish she was well and strong
ad then she would have a big school.
ys we have started to climb a hill, the
ame of this hill is science, it is a hard
ll but a very pleasant one, and I am
arning Christ's sermon on the mount.
Miss K. says it is beautiful, and she never
ets tired of it. Eight blessings, Miss
Kinney calls beatitudes. I love to write
tters. When I started to school I could
ot write or read, I mean when I first
arted. I hope you will excuse my letter,
ad if you are not too busy write me
ometime. Your friend,

ANNA BOYD.

GEORGIA.

UNCLE NED.

THOMASVILLE, Ga., Dec. 27, 1869.

Ed. Missionary:

This has been a prosperous year, but
e find some cases of extreme poverty.
Ve have made several visits lately to an
ld colored man, who is called "Uncle
Ned." He is almost helpless—cannot
alk, and lives alone. He has a box and
water-pail in his room. No chair, no
ble, no stove, no chimney, and but an
rmful of fuel. The bottom part of an
ld stove, about two feet square, is in the
entre of the room, and on this he builds
is fire and warms himself, and breathes
he smoke and ashes, for which there is
o place of escape—not even a hole in
he roof, like that of the Indian's tent, or
he Esquimaux's hut. He has grown as
ain as his countrymen who have made
he "middle passage." From even this
ome he is likely to be "put out." He
an pay nothing, the building is wanted
r some other purpose—and there being
o poor-house, Uncle Ned must go out
ad sleep under the trees, or some one

must take him in. We have carried him
food and some articles of comfort. He is
not a Christian, but was thankful for a
Testament. He wanted it near him, that
he might hear it read whenever there was
opportunity. This is an extreme case.
There are numbers of such.

But we mostly find homes where there
is plenty to eat and drink and to burn,
but little to wear, and no money to *spare*
for schools. Oftentimes five or six chil-
dren, in one cabin, within easy reach of
the school-building, are kept at home
month after month because they cannot
dress as well as the children who do go,
or because the moiety required as tuition
has not been saved from the month's earn-
ings. There are a hundred and fifty
children that we do not reach during the
week, or on the Sabbath, from this cause.

But we are grateful that so many are
under instruction, and trust that in the
near future all may share in the blessing.

W. L. C.

THOMASVILLE, Feb. 16, 1870.

TEMPERANCE.

We are to organize a Temperance So-
ciety next week. The use of liquor is
the cause of nearly all the violence and
bloodshed here, and I have had little
trouble in Georgia with sober men.
Many among us have signed the pledge,
and we have been agreeably surprised
to find some who have been staunch
total abstinence men for years.

THE BLACK VALLEY RAILROAD

is a great help. The Freedmen scan it
closely and curiously, trying to under-
stand the meaning of the figures at the
bottom. They shake their fists at the
engineer, and shake their heads at the
dead and dying, thrown out along the
track. I have one tacked over the fire-
place in my office, and as one white
visitor and another, warms himself, his
attention is attracted.

THE "RAILROAD" PREACHES TEMPE- RANCE.

A young merchant, partner in a variety
store, where dry goods, hardware, gro-

ceries and liquors are sold, observed the other day:

"That's pretty well got up."

"Yes," I replied, "I wish you would examine it carefully. That picture has done a great deal of good."

He looked closer at the figures underneath, and the corners of his mouth dropped.

"It's hard on you men that sell liquor," I said.

He put his hand over his eyes, and thought a moment; then—

"We have to do it," was the answer. The picture was doing its work.

UNION IN THE GOOD WORK.

The Baptists and Methodists, though disagreeing on other points, pull together on this, and we hold alternate meetings in each church. The colored pastors make strong arguments, have a fire of eloquence which sometimes burns clearly; are seldom embarrassed; never see their own faults, speak with entire freedom, and have tremendous voices. After my own tame speaking, one of these untutored leaders will rise and start up those whom I have put to sleep, as a gong awakens you in a hotel. Those that have ears must hear.

Yours truly,

W. L. CLARK.

A PASTOR CHEERED BY A CHILD'S PRAYER.

One of our missionaries sends us a sketch of these two interesting incidents. Young disciples, even if they are colored, can do a great deal of good, sometimes cheering hearts that they little imagined to be benefited by their prayers or efforts;

Soon after I went to M—— to take charge of the A. M. A. church, the following incident occurred. It was a dark and stormy evening—the night for prayer-meeting. I felt sick, depressed; went into the thinly attended meeting with a heavy heart. It was a strange place, a strange people; it seemed almost impossible to find any soul-communion there.

Soon I got through the dull formality

of opening the meeting—for other than formality it seemed nothing. Then the meeting was opened for prayer for a time. There was no response. It seemed that the meeting must close cold, dead, almost despairing, as it began.

Then, away back in the shadow of the dark room, I saw just the least bit of a shadow flit over the top of the seat. No one seemed to move but soon a pleasant little voice commenced to speak to "Our Father who art in Heaven." Not many of the first few words could be distinguished; presently, however, the little voice recovered from its tremulousness, gathered strength—as its little heart began to warm—and such a tale as then went up to the mercy seat, the ear of Jehovah seldom listens to. Such a laying bare of the human heart—such an exposure, so plain, so truthful of human guilt and weakness—such an appeal to God—such a trust in Christ, I can truly say, was never so powerfully presented to me before. In following any person in prayer, never was my pride so thoroughly humiliated, never did faith, confidence in Christ reach so sublime, so lofty a height as when following this little girl of nine summers to the foot of the cross and then to the bosom of her Savior.

YOUNG SUNDAY SCHOOL TEACHERS.

In our Sabbath school we came short of teachers. Every available person was supposed to be at work, still scholars were there and must be taught. What shall we do? Why, the best thing we can! So we set to work our young church members—boys and girls, twelve, thirteen years old and upwards—all who could read.

One of them—a boy of thirteen—had a class all larger than himself. Yet the little fellow went to work, studied his lessons hard, and when he came into school at the proper time he would begin. It was a joy to see him. In less

than five minutes after he began he would have every eye in the class and hold their attention to the end. It is needless to say that he is doing good. *They all do well.*

A MISSIONARY VISITOR.

The following affords a glimpse of a work quite as important, and in many respects the same, as that belonging to the school room. This *spiritual education* indeed forms no small share of our teachers' duties. One whose time is wholly devoted to this department of our work, writes from Savannah as follows :

"The work is arduous but has its lights and shadows. Often the shadows preponderate and my heart sinks, at the sight of poverty, cold, hunger, nakedness and filth; then again I am cheered by the neatness, order and tidiness in dress, of many."

INDUSTRY. THE COMFORTER.

"As a rule most are at work; some sit disheartened, saying they cannot often get work, or pay for work performed. The aged have little comfort except that which they get from lifting up the heart to Jesus. It is with them the missionary finds refreshment. They gather (often as many as twelve or fifteen in their crowded tenements) to listen to the reading of the Bible, eagerly receiving the Word, assenting to its truths with head, hands and heart."

INDUSTRIAL SCHOOL.

I have a sewing school for girls which they enjoy so well that they are reluctant to leave. The pupils make progress and I hope some good will follow this effort."

OLD, POOR AND SICK.

"An old lady, crippled by rheumatism, confined to her bed in a dilapidated basement, suffering from cold, said: "Dear Miss, be patient, I can wait, de clothes will come."

The rain comes in up to, and under her bed; to the fire when she has one, and the wind blows in from all quarters.

Through the day while her daughter is out making her harvest, the mother is left alone.

I could not sleep after visiting her, for I was cold in warm blankets. Ah, what a grasp that hard, old hand gave the next morning, as I took her some breakfast.

"Shaking all night, missus, shaking cold," she said, "I'se glad you'se come."

CENTENARIANS.

"Food and clothing are welcome, but the name of Jesus is the sweetest sound in these drear abodes. "Dunno, nobody but Massa Jesus," I often hear from these old, worn-out slaves. What else have they to comfort them?

"They cannot work or read; seldom hear reading; and so they sit listless in their poverty, "waiting on the Master," as an old man said in answer to my inquiry, "How are you to-day?" He is nearly one hundred years old, confined to his bed in a dark room.

"Annie, one hundred and two years old, the mother of nineteen children, all sold away but one, who takes care of her, I found partially covered with coarse sacking sitting in the sunlight for warmth.

"Well grandma," I said, "you have but little to comfort you." She raised her withered hands and bare arms toward heaven, saying, "Nobody but Jesus. He takes away my sin. I'se all all sin, *all sin*, do pray for me, that when dese yere rags are left behind I shall have a robe ready for me, all white, free from sin."

"I asked "How did you feel when your children were sold from you?"

"Oh, Missus," she replied "I'se taken off my feet; I groaned and left them with Massa Jesus, he takes care of them."

"She was stolen from Africa, when a

child at play, brought to this city and made a slave. She spoke of "de dreadful ship," with terror. A man put out her eye on the passage.

"I could specify many cases of equal interest."

A. W. J.

A NATIVE TEACHER.

THOMASVILLE, GA., }
September 30, 1869. }

EDITOR MISSIONARY:

The following are verbatim extracts from two letters that I have received from the same teacher, a colored man about twenty-eight years of age, and rather better educated than some of his fellow-teachers in the surrounding country. I send you the originals, also, and wish it were possible for your printer to so arrange his types, that the arrangement of the letter, particularly the heading and signature, might appear in the Magazine—not that the Freedman's writing may be made ridiculous, but that your readers may contrast the capacity, the efficiency of these native teachers with your own missionaries:

North Carolina.
Decatur Co. Ga.,
September the 19, 1869.

Mr.
Sir:

I have received a communication and some papers from you, which I was glad to find in the office from you. I would have reten to long before this wood I have nown where to have reten to. I am also in hops you will rite to me as soon as posable, for it is a good deel of incorridgement for me to receive a letter, it fulls me with pleasure, it is true that I am a teaching right heare yet and I have a veary good school. I have the rise of forty odd scholars on my roll that is a coming to school, and I am in hops to receive a good reward in the end for my long trouble heare.

fore I have benefited this school so greatly. we had an exzamination in this school not long sense, and the obbertrators who exammond said that they never saw scholars git along faster nor better in their lives. And it is a great conoslation to me to hear of it.

But I is not a giting much money, and it looks like the peabody fund is faile to pay me any more.

But I am striven night and day to gi anuff of money, to spare some to go t Atlanta.

I wood be more than glad if you ca help me out, as I have tried to stand up nobley in my great undertakin, and hope you will rite again soon. I wood like if you could come to see me and will look for a letter again soon. I remain your affecsionat and obbediount servant
. Teacher.

Despite of orthography and chirography, there is genuine merit in these letters, and the writer with the course of study that \$200 "hard cash" would give him in the new University at Atlanta, would be able to make his mark and that not in the way usual among Freedmen. Let us look into his school. It is nineteen miles from the county seat. It is held in a building hastily put up by the colored people themselves is ten feet high, twenty-two feet square has a floor that *gives* under ones feet—three-quarter inch stuff was cheaper than one and a half—a roof of shingles three feet long, split and nailed to narrow strips, one door, two square windows and a fire-place almost as large as the old folks tell us were formerly used in New England, when wood was not \$1 a cord. There is no glass, no blackboard, no maps, no desks. The saw, the axe and the hammer, have alone been used in framing, and the teacher's table, even, is guiltless of the touch of a plane. Inside and out, the building is rough and the few months it has stood, have sufficed to give to it a darkened color.

The scholars sit around the edges of the room; the centre is quite open.

The seats are made of slabs, bark on the under side, supported by round legs spreading at the bottom. These benches are not unlike those we see in sheds at home, used for the support of wash tubs and the like. The legs have not been carefully fitted, and sometimes the ends project an inch or two above the

top; and all of them are not of the same length, and in consequence two or three restless children upon one of these pieces of furniture, make it as unsteady as a ship on a rough sea, although the motion of the latter is far more graceful.

The teacher rises to receive us. He is very courteous and very much embarrassed. He has a clear, soft, very black skin; a high head, but retreating front; thin beard; large mouth and white teeth. He is slovenly clad; does not wear suspenders or paper collars, and his shirt bags above his waist-band looking like an inflated life preserver, or a ship's fender. The floor is not clean. Cobwebs hang above; pine straws have caught in them. The children are not tidy. You are soon sensible that the place smells. Dirt causes it chiefly and not color!

We find a corner and stand with our hats—hats are worn by both sexes—in our hands.

The teacher is hearing a class. He sits in a rocking chair, home made, and one pupil sits beside him, also in a rocking chair. The scholar reads fairly. The teacher says little, but appears to listen; when he thinks a mistake has been made he corrects it, and the scholar goes ahead. Loudness, clearness, inflection are not thought of; pauses are made when the scholar is out of breath or a big word is in the way. The pupil goes to his seat and another takes his place. One recitation is like all the rest.

A long board, a little inclined, has been fastened to the side, and upon this several are writing.

Teacher and pupils are making progress, notwithstanding all the difficulties of the situation.

We enter into conversation with the tutor, and I regret that I have not space, nay, that *you* have not space for all the colloquy that follows.

"Do you find your work pleasant?"

"I'd like it better if they'd pay."

"Cant they get the money or are they indifferent?"

"Well, dey'se poor 'nuff sure, but dey *could* do a little more for me."

"Is your school easily governed?" (Every scholar was studying aloud.)

"Puetty easy. The other day we had a bad case. One boy, that big one yonder, cut another, and I give him his choist to leab school or be whipped. His father said I should give him fifty lashes, and I did it. And all the people thinks it was justice."

"Have you a Bible?"

"The one you gave me."

"Is it here?"

"No, to home, sah."

"Don't you have services in the morning?"

He was silent.

"Do you sing?"

"They don' know how, sah."

"You have a Sunday School."

"Yes, sah, but the folks don' come—they tried it awhile and then kind o' got out of the notion."

"This year school is doing fine. We got some o' those big gals and boys so they can interrogate almost any sum up to vulgar fractions, and they are writing mighty fine. I explains to them all about the 'postrophe and capitals and such, and the people is all well pleased and wants to I should stay here bad. But I cant live on nuffin."

This man is doing the best he can, and feels proud of his success. He is deserving of a reward—and of the sympathy of every one who reads of him.

But how important it is to take him, and all like him, and give him the advantages that will make him a diamond—black if you will, polished and of value. And to fill his place *now* with one whose culture and merits are a hundred times as great; one, who by daily Christian living, is surely, if not apparently, leading her whole charge in the ways of truth and happiness and life.

W. L. C.

MISSISSIPPI.

The following is written by a man fifty-five years old, who has learned to read and write since Emancipation, in a night school. He is now a pupil in our night school at Natchez, Miss. His chirography is as creditable as his composition. We have altered neither grammar nor spelling, and have only omitted one or two sentences of personal reference.

NATCHEZ, Oct. 21, 1869.

DEAR TEACHERS—I want to let you know about our visit to the Pilgrim church. We went by the way of the cemetery, and walked over the place where the dead lie mouldering to dust; after which we went upon the mound, and took a full view of the burying ground. We also saw the proud majestic stream of Mississippi, and heard the mingled song of praise as it rose above the bluff. We followed a little path which wound its way among shrubs and bushes until we came to the small cotton fields through which we passed before reaching the road. A little way up the road we came to the meeting-house, where we found many assembled together. The preacher in charge was preaching with a zeal that gave evidence of his sincerity. We joined them in their worship. After the service we were invited to take dinner with Brother J. Adams. We had a nice dinner and pleasant time; so much so that my two companions stayed to spend the rest of the day with Mrs. Adams. I left to attend service in the Rose Hill church.

Yours most truly,

JOHN STEVENSON.

MISSOURI.

A SLIPPERY SOUTHERNER.

I will take you with me to a rebel town, fifteen miles from Palmyra, to make arrangements for opening a colored public school. Two weeks ago a colored man from the place came to inquire of me for a teacher. He said there were scholars enough for a good school, and about two hundred dollars

of the school fund, the sum of three years' appropriations. I sent a note to the trustee, saying that I could furnish a teacher, and if he were willing to engage one I wished he would write to me within a day or two. I waited a week, but no letter came. So I hired a horse and buggy and a good Union man who is not afraid to talk to any Missourian, to go with me.

We started early, for the roads in Missouri are not very good, and we expected a hard day's drive; we were not disappointed, for it was half-past eleven when we drove up to Mr. F.'s house, two miles this side of N——. His daughter, a young lady, supposing some friends had come, came to the gate to meet us. I asked if her father was at home. She said, No; he had gone towards N—— a little while before. I then made some inquiries about the school. As soon as she comprehended that it was the colored school I was inquiring about, she drew herself up haughtily, and with withering scorn and contempt said: "I don't know anything about the nigger school," and turned and left me standing alone. We drove on toward N—— and soon had the pleasure of meeting Mr. F. He was very pleasant, and said "he wanted a colored school because the law required it." He said there was an old house, owned by a negro, which could be fixed up for a schoolroom, and if I would send a teacher there he would pay her thirty-five dollars a month. I asked if he could tell us of a respectable place where she could get board. He thought a moment, and said, "Yes, he thought she could get board at a Widow Mitchel's on the hill, just in the edge of the town. I was delighted; I thought we were accomplishing wonders with very little trouble, when I had expected so much opposition. I wondered if the presence of my Union friend did not have something to do with his acquiescence. He left us, and we drove on. At length my friend roused himself and said

"There is something at the bottom of all this; I don't believe it is all coming out as smoothly as you think."

We soon reached the town, and found the house intended for the school; it was an old, miserable, tumble-down thing, used for a barn. Through the roof, in more than fifty places, you could see the sky. It would cost more than it was worth to repair it, and I doubt if it could be made habitable. My sanguine expectations began to come down. We then made inquiries about the boarding-house recommended to us, and found it to be a disreputable house. We then went to every house in town, and not one would board a teacher who would teach a "nigger school." My friend was right. "There *was* something more at the bottom of it," and Mr. F. knew, when he was making the arrangements with me, that he had got things so arranged that no school could be opened in N——.

And so the school enterprise ended. I write this to let you see the intense hatred the people have towards educating the colored people. I came home tired, disgusted and insulted.

TEXAS.

A teacher in this far-off state sends us this sketch of the reception she there encountered. We are not much terrified at any rivalry in starting Sunday Schools. "Whether in pretence or in truth, Christ is preached," we "therein do rejoice, yea, and will rejoice."

The white people are trying to open a school for colored children, in opposition to the A. M. A. They had become so accustomed to seeing me going to and from the Post Office (the school house is in the Freedmen's part of town) that they didn't stare at me as they did at first. But when they saw two of us instead of one they looked as if they wanted to spit.

A man, who once taught the Freedmen in the country a few miles from here, (a volunteer teacher of a pay school) and has since been in jail here at C., has had two Mondays set for

opening, but has each time postponed it for want of scholars. He has given out that he will begin next Monday.

An opposition Sunday school is also talked of. A preacher of the African Methodist church has been sent here, and is trying to make a division in the M. E. church. He tells the people that they are under the influence of Northern people, vilifies Mr. Welch, (late Bureau Supt.) who has done so much for the colored people; and finds his best friends among the white citizens, who cannot bear to see the churches of the colored people going ahead of their own, but who instead of building themselves up, try to pull others down. There is but one church building in C. although there are several small societies, which meet in halls: but I am informed that all the white Sunday Schools put together do not equal the colored S. S. in numbers. Last Sunday there were one hundred and sixty-eight present. I have seventy names on my daily register this month, sixty of whom are almost always present.

J. B. N.

SUNDAY SCHOOL LITERATURE FOR TEXAS.

Our indefatigable laborer in Texas, has already begun the work of organizing Sunday Schools in that state. He says the A. M. A. has teachers in the field, and the scholars are abundant and eager for schools, but he and they, need the tools.

"Their miserable log cabins and board shanties are wholly insufficient for the accommodation of winter Sunday Schools, hence few such are attempted. Spring and summer and early fall are the time for Freedmen's Sunday Schools.

In many of the Southern states spring is already fully open, but books are needed, ABC cards, primers, and elementary books. Second hand books could be used to good advantage."

Please mark boxes:



Care E. H. CUSHING,
Houston,
Texas.

Send to C. H. Mallory, 153 Maiden Lane, who will promptly forward.

American Missionary.

NEW YORK, APRIL, 1870.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

A NEW CHURCH FORMED.

The first Congregational church in North Carolina, was organized March 9th, at Dudley, N. C., with sixteen members. At the same time Rev. John Scott was ordained to the pastorate. Who will contribute a communion service?

STRAIGHT UNIVERSITY.

This new institution is under the care of the American Missionary Association, at New Orleans. Rev. Mr. Healy writes:

"The University has opened—with seventy-five Normal students and one hundred Academic. We have asked (the State Legislature) for an appropriation of \$35,000 for our medical department. The Bill has passed the Senate."

THE CHANGE.

Senator Revels takes the place of Jefferson Davis in the U. S. Senate—a significant fact marking a great change.

Perhaps, in this particular instance, the change brings no great gain to the Senate in point of talent—it will be impossible to make it a loss in respect to patriotism.

THE FIFTEENTH AMENDMENT

Is assured but not declared. It is not only a flag planted on the line of the march of progress, but a fort built to secure the advance. Its chief significance seems *now* to relate to the negro, but the principle involved will have ultimately a wider application to the many nationalities that are beginning to crowd our shores.

THEY BELIEVE IN IT.

There is no surer test of the genuineness of a cause than that those who know all about its practical workings have confidence in it. A notice in to-day's magazine tells of the death of Miss Tucker—once a teacher among the Freedmen. In due time our "Receipts" will show a donation from her of \$50., which is the last of her earthly earnings, and was devoted on her dying bed, to aid in sending others to toil in the field from which failing health had driven her.

AFRICAN TIMBER.

A few years since a saw mill was sent to our mission in Africa, as a help to a practical civilization. A plank of *African Cedar* sawed at the mill was recently sent to us. Partly to see what the wood is like, and partly as a memento, we have had it made into a desk, which now adds an ornament and a much needed convenience to these Rooms.

The wood is hard as mahogany and is beautifully veined—another specimen of the vast and valuable, but undeveloped resources of that great continent.

THE WEST AND THE SOUTH.

It is sometimes said that enough has been done for the Freedmen. Let us see. Comparisons are sometimes useful.

How much has been done for the West? By the West we mean the advance guard of migration thitherward. Once it was in Ohio, then in Illinois, then in Iowa, Kansas and so on. For it, societies have been maintained—Home Missionary, Church Extension, Church Building, Sunday School, College, &c., and besides all these, individual charity, liberality and enlightened self-interest have done much. Who are these Western settlers? Generally they are the most hardy, enterprising and skillful people from the older sections of the country; often they are of the best educated and most religious. They

are trained to economy, industry and to the management of affairs in church and state. Individually they usually have the means to buy farms, build houses and begin business; collectively, gathering into neighborhoods, they found villages and cities, erect mills, factories, school houses and churches. These pioneers have needed and have received the help we have spoken of, and their descendants still are benefitted by these various societies.

Now turn to the other picture. Who are these Freedmen? Lately they were slaves; and, with no education in letters or business; unaccustomed to economy or foresight; with no money, tools, farms, houses, shops or stores; with unscrupulous, watchful and cunning foes, ready to abuse, flatter, or deceive them, they are beginning, like children, to learn the great lessons of life!

What has been done for these people? Much, we thankfully admit—liberty, the ballot, some schools and a few ministers have been given. But all this leaves them generations behind the beginning point of the Western settlers! If the West has needed all it gets—and it has, and more too—has the South received all it needs? What does enlightened Christian benevolence, (to say nothing of justice,) answer?

But it has been felt that the safety of the nation depended on the right moulding of the West. Granted; and is not the national welfare identified with the future of the South? And is not the future of the South largely involved in enlightenment of the great masses who have so suddenly become freemen and voters? Let American Christians ponder and act.

NORTH AND SOUTH.

BY MARY N. WITHINGTON.

A school-girl can reckon the leagues separating given points in the orient and occident; but who measures the

abyss between Connecticut and North Carolina? An eight days' journey takes one "across the continent," but stepping south of Mason and Dixon's line, one travels into the past, how many years! As far as the North is from the South;—why is it so *very* far?

On the settlement of St. Augustine in 1565 by the Spanish, under Philip 2d, Pedro Melendez de Avilles, "a soldier long accustomed to scenes of blood," took possession of the land with these words: "I am Melendez of Spain, sent with strict orders from my king to gibbet and behead all Protestants in these regions. The Frenchman who is a Catholic will I spare; every heretic shall die." Contrast these words with those of John Robinson the Puritan pastor as he sent forth the pilgrim band to seek refuge in the new world, with prayer and such lofty speech as this: "I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has yet more truths to break forth out of His Holy Word. I beseech you, remember it; 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God."

Thus the two settlements began; and though one in name, we have ever been unlike; two people, though one nation. How do the two compare to-day?

In a Southern city stands a mansion built of snowy marble, with imposing front, colossal pillars and massive steps. Before it, dashing turnouts are in the care of liveried coachmen, as the door opens, flashing jewels, rustling silks, and the murmur of voices, "low, with fashion, not with feeling fraught," accompany the guest's departure. Any passer will assure the inquirer that here dwells one of "*Our First Families*."

A Northern woman (to eke out a scanty income) worked some embroidery obtained from the seamstress to

the mistress of this home. On its completion she received the following note: "Here's the pay for the bands. I never knew till last night they was done by a Yankee. Milly done very wrong to give it to you. You done it very pretty. You done it prettier than she done it, and she charged four dollars and you done it for two, but you can't have any more of my work. I won't have it done by a Yankee." The spelling and chirography were original, and in harmony with the felicitous style.

From a Northern town of little repute the penniless boy went forth, whose body, after lying among princes, poets and nobles, England sends back to America embalmed in the blessings of Christendom. A neighboring village sent out the barefoot lad whom now, as Senator, she is proud to claim; while the child of yet another neighbor has won her toilsome way "out of the depths," to a liberal education, and an honorable place in the ranks of literature.

It is needless to describe familiar scenes, but listen to something of what New England eyes beheld in the beautiful Southern city; fine stores; hotels, that won high encomiums; few book-stores and no public library; no lectures or picture gallery, not even an occasional concert of merit. Fine horses drew the aristocracy; well-fed mules the street cars; all other conveyances hung their unmerciful weight upon living skeletons, by means of a harness of ropes, rags and chains. On market days the unwieldy country carts brought in a motley crew, suggestive of the nursery rhyme, "the beggars are come to town, some in rags, and some in tags."

What words can describe the wretched class known as "Lowdowners," "Crackers," "White Trash," and "Poor Whites." Having seen one can never forget those pinched faces, "of the

earth, earthy." Often have we been startled by encountering something, that to unaccustomed eyes, resembled more a galvanized corpse than a fellow creature. The large volume invariably carried under one arm, seemed to betoken some literary taste; but the folio was balanced by a jug, and proved only an overgrown sheet of tobacco. This with clay and whiskey is a staple article of Lowdown diet.

Let us visit a Southern public school (White of course.) The school-room which is little more than a pile of old boards, attracts by the hum of business audible at quite a distance. More than a hundred ragged urchins are crowded on long benches, whispering, playing and studying aloud. A son of the head master is seated before a class of a-b-c darians, not an eye of pupil or teacher resting on the chart as they go regularly down the column. "A," calls the teacher. "A," shout the children. "B," "B," they vociferate, and so the lesson proceeds.

A class in Geography rush upon the floor in answer to their master's summons, and crowd about him with open books.

"Where are the Rocky Mountains?"

A dozen fingers go over a dozen dingy maps, teacher and pupils searching together till the locality is found. The enterprising youngster who first stumbles on the place, announces his discovery by the glad cry, "Here 'tis!" His comrades jostle about him; another question repeats the search, and this is the *recitation*. The worthy pedagogue asks his Yankee visitors if they "consider females fit to teach!" (Men of his type are ever conservative.)

Why are these things so?

That brings us back to Melendez and John Robinson, whose two utterances are not without signification. The Pig grims came, following "the voice crying in the wilderness," seeking God's truth

The lingering mists of bigotry obscuring their vision, dispersed; education for *all*, the law of their land, is no dead letter; and liberty of conscience is allowed all.

The old spirit of Melendez lived in every Southern planter, but oppression which formed a part of the former's religion, in the latter sprang from greed. Not religious intolerance, but civil injustice, has been the bane of our summer-land.

It is not presumable that any one saw without horror the cages, confining human skeletons, chains and manacles, relics of the old Spanish Inquisition, exhumed of late in St. Augustine, yet who connects shame or horror with the whips, chains and auction-blocks, found in every Southern city? Certainly not they to whom the shame belongs.

Slavery and State Rights! by these two the Confederate ship foundered; one spread rottenness through all her timbers, the other was the phantom light which lured her on to ship-wreck.

If the latter error *rights* itself, what is to prevent the place, from which the demon of slavery has been exorcised, from becoming the abode of seven other devils?

What purified New England? What says the "sweet singer" of our old Bay State?

The South-land hath its fields of cane,
The prairie boasts its heavy grain,
And sunset's radiant gates unfold
On crowded marts and sands of gold.

Rough, bleak and cold, our little State
Is hard of soil, of limits straight.
Her yellow sands are sands alone;
Her only mines are ice and stone.

From autumn frost to April rain
Too long her winter woods complain;
From budding flower to falling leaf
Her summer time is all too brief.

But on her rocks, and on her sands
And stormy hills, the school-house stands;
And what her rugged soil denies,
The harvest of the mind supplies.

The treasures of the Commonwealth
Are free, strong minds, and hearts of health;
And more to her than gold or grain,
Are cunning hand and cultured brain.

For well she keeps her ancient stock,
The stubborn strength of Plymouth rock;
And still maintains with milder laws,
And clearer light, the good old cause!

Nor heeds the skeptic's puny hands,
While near her school the church-spire stands,
Nor fears the blinded bigot's rule,
While near her church-spire stands the school.

Congregationalist.

MISCELLANEOUS.

THE CHINESE.

An aged and tried friend of the Freedmen writes thus, in a business letter about the Chinese.

"As for the people of China, who come to our shores, I feel that God is leaving us without excuse, to go work *to-day* in his vineyard. May we not rejoice that they are coming here where we can teach them at a saving of seventy-five per cent and at least a generation earlier? Let us thrust in the sickle while the grain may be safely handled.

Yours in behalf of the Nations.

THE INDIANS.

The recent slaughter of the Piegan Indians, by the U. S. soldiers, awakens anew an interest in the much abused people. It seems to be specially unfortunate that the policy of peace, so lately inaugurated by the government, should be interrupted by this seemingly wanton destruction of defenceless and sick women and children. The Washington correspondent of the *Christian Union* thus speaks of the duty of the nation to this belligerent yet greatly injured race.

It certainly seems remarkable that a nation which for so many years was stirred deeply by sympathy for the slave, and devotion to the principles of human right, cannot be aroused to a sense of the wrongs and outrages which the Indians have been made to suffer during all this time, and which they are still suffering.

If a tithe of the feeling which was excited by the condition of the slaves, should be turned toward the Indians, such stories of butchery as the country has just heard would be impossible. The slaves had homes, rude as many of them were; they had clothing and food enough to sustain life. There was some protection to their lives. And yet their wrongs

were such and the national disgrace of slavery was such that the whole North finally insisted that the war it had caused should not end except with the total overthrow of the system.

The Indians are constantly driven from their homes, or their rights of property in them are violated. The clothing and monies due them by solemn treaties is constantly the prey of speculators, and the same is true of their food. Rotten clothing, and soiled flour and meat, have been dealt out by the hundreds of thousands of dollars, within single seasons; and the Government has paid the highest prices of first-class goods. Treaties have been continuously violated; and since the reservation-system has begun, the cheating, starving, and murdering even, have not ceased.

And yet no religious denomination in the land makes an earnest protest; and few, if any pulpits, which thundered so mightily against the wrongs of the blacks, raise a voice either in pleading for national faith with the Indians, or in denunciation of the crimes which the nation commits in its dealings with them.

The *New York Times* gives us this fine remark of Secretary Cox. It is worthy of a great statesman, for it is wisdom based on humanity.

The Secretary of the Interior expresses a wise and humane, not to say a Christian opinion, when he says it would be cheaper to feed during their natural lives all the adult Indians we are now over-running, and await the growth of their children brought up to agriculture, than carry on a general war with them for a single year in their own fierce and exterminating manner. It does not well become a great nation, which has done so much to liberate the African race in this country, to tyrannize over the remnant of the red men—the aborigines of this continent.

“ETERNAL VIGILANCE.”

The irrepressible tendency to oppression can never be too closely watched. We therefore gladly republish the subjoined MINUTE, with the feeling that our British friends deserve our thanks for calling attention to the subject.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

AT A MEETING of the COMMITTEE, held at 27 NEW BROAD STREET, London,

the 4th of January 1870, the following Minute was unanimously adopted:

“The attention of this Committee has been turned to a report, which has gained currency in several of the American newspapers, to the effect that immigration on an extensive scale, from China to the Southern States, is in contemplation.

“Whilst this Committee disclaims any desire to interfere with Immigration when it is perfectly free, and conducted upon fair and just principles, it has great cause to view with alarm and distrust Immigration from less enlightened and less civilised nations into countries where slavery has recently had an existence.

“The past experience of Great Britain has painfully shown that it is almost impossible in such cases to prevent kidnapping, oppression, and fraud.

“This has been found especially the case where contracts, made with such persons in their own country, are legally binding in the country in which such contracts are to be fulfilled.

“In such cases it has frequently happened that Immigrants become marketable property—are openly bought and sold, and thus many of the evils of slavery are re-introduced.

“There is also a danger that native labour may be depreciated and displaced, and a *caste* introduced into the country, by which labour itself may be degraded.

“This Committee, therefore, ventures very respectfully to suggest to the friends of freedom in the United States, the necessity of great vigilance, in order that the evils of such magnitude may be effectually prevented.”

We add some startling facts copied from a letter written by one of the officers of the Society, confirming the general statements of Minute.

Kidnapping and fraud are still practiced to a large extent previous to embarkation, whilst as to the sea passage the fearful mortality often indicates the grievous sufferings to which the Immigrants are subjected. The last mail from Dar es Salaam announces the arrival of the *Shahud* which left Calcutta with four hundred and sixty-eight coolies on board, and only landed three hundred and sixty-four alive.

In Cuba, Chinese Immigrants have long been bought and sold like cattle in the open market, and there is abundant testimony to the fact that their condition is as bad as that of the slave himself.

In a parliamentary Blue Book published a year ago, it is stated that ninety-six thousand, five hundred and eighty-

Chinese were imported into Cuba within a period of one year and eight months.

We do not know what the mortality of the Chinese in Cuba is, but we do know that out of more than one hundred thousand taken into Peru within twenty years, less than ten thousand are now living and that not more than about one hundred have ever returned to their native land.

As to Jamaica, in a paper presented to the International Anti-Slavery Conference held in Paris, in 1867, Henry Clarke, an esteemed clergyman of the Church of England, who has resided twenty years in Jamaica, bears striking testimony both to the condition of the Immigrants and the causes which have led to their importation.

He says the suicidal policy of many of the planters in making the native labourers as uncomfortable as possible has driven them from Estate labour to other occupations and that this policy is still continued—another proof that the spirit of slavery long survives its existence as an institution. As to the condition of the Immigrants, he writes: "I know this Coolie Immigration to be the most atrocious and cruel form of the slave trade and slavery that has ever existed, since it is worse to capture people by fraud than by force, and a slave for life, is in a far better position than a slave for a short period, because in the one case it is the owner's interest to care for him when sick, in the other to let him die off as soon as possible. The negroes themselves say the slaves were never treated as badly as the Coolies."

THE DUTY OF THE HOUR.

The Negro has been the irrepressible thing in the politics and legislation of the nation during the last half century. If through mutual compromises of sectional interests we succeeded in suppressing him, the suppression was only for a day. He broke forth again, seeming ever to be pushed into the very front of party lines and platforms, and national discussion and legislation by the unseen and irresistible hand of God. And despite ourselves, contrary to all human foresight and purpose, every push has been, from the beginning, a clear gain for the black man. Now at last the summit seems to be almost reached. The Negro sits to-day a Judge on the Supreme bench of South Carolina. He even now sits in the Nation's Senate Hall. It is too late now for us to retreat. The prospect may frighten some. Many may doubt the prudence of this measure of universal

suffrage. It matters not. The *fact* is upon us. A million of these poor, degraded blacks stand up, armed with that mightiest weapon of the nineteenth century—the *ballot*. Whether it is a mistake or not, *it is a fact, and it is to remain a fact*, so long as the nation exists! It is the history of the past that more than anything else justifies this thing before the calm judgment of many. It looks, prodigious as it is, unwise as it may seem, even dangerous, it looks like another of those pushes where God's hand has been busy rather than man's. As such we must be content with it; nay, we must praise God for it.

But our duty is none the less great in view of it. The necessity is upon us. God Himself has placed it upon us. We must, as we hope well for the nation, as we even dare to pray for its continuance, we must educate and Christianize this ignorant mass of voters, or see the nation, sooner or later, go down before them and others like them. If there is any one truth that is shining forth more brightly than another, begetting deeper conviction than any other in every thoughtful soul, it is this: Our republican liberties cannot be perpetuated and secured only in the intelligence and Christian rectitude of citizens. Freedom presupposes self-rule; fear of wrong doing, reverence of God. With these, free government is strong, grand, enduring. Without these, it is weak and perishable. A free people with the harness of self-control cast off, and the eyes of its conscience struck out, and the hell of passion let loose within, is the most frightful monster the world has seen. It behooves every good man to seriously consider this at such a time, as now, when a thousand agencies begotten of sin are straining at the pillars of State; when a thousand influences are undermining the foundations of society, corrupting our politics, weakening the restraints of religion, and breaking down the moral sense of the community. We must educate, *educate*, EDUCATE. We must discipline the consciences, we must inform the understandings, we must purify and redeem by God's grace the souls of our fellow-men. It is the one, urgent, imperative duty of the hour. Let not the dear old government which has ever sheltered and blest us be left a prey to human ignorance and human passion,—to bad, bold men who will pander to the selfish interests of these negroes, that so they may use their votes for their own wicked purposes. The church and the school-house,—upon these pillars rest the nation's existence and greatness.—*Watchman and Reflector*.

CONGREGATIONALISM IN GEORGIA.

A correspondent from Tennessee, who has just returned from a trip to Florida, writes in the warmest commendation of the good work now doing in Georgia, through the quiet, persevering, and assiduous labors of the preachers and teachers of the American Missionary Association among the freedmen. He says:

At Atlanta, Macon, Savannah, and Andersonville, there are organized working churches, *small but pure*; all but the last named having pastors. No pen can overstate the extent and value of the work being accomplished by these men, and by their and our dear "sisters of charity," a large proportion of whom are sent out by the Congregational churches of New England.

Two heroic ladies of this blessed order dwell, alone and lonely, in the old rebel barracks at Andersonville. Without the recognition or sympathy of a single white person, except the patriotic little Irish soldier, who is superintendent of the National Cemetery, without any of the amenities, scarce any of the comforts of the home-life from which they are exiles, they work on, all day and during the evening, among the children and the adults, who come, in some cases, five or six miles to the school or meeting. It was the week of prayer when I was there, and it was very touching to hear those ignorant black men, yet enlightened by the Spirit, pray in their own quaint, figurative, fervent way, for Gen. Grant, for the Congress, and for the salvation of the whole world.

One of these ladies is a sister of a well-known missionary (of the Woman's Board) in Turkey, but I am sure that the work done for Christ in Andersonville, is not less important than that in Asia.

It is certainly fitting that just there where the old flag waves over 13,000 graves of our dear soldier boys, martyrs for the cause of the flag and of freedom, the school and the church should instruct and bless the children of those brave negro men, who at the risk of their lives, did service for the Master by giving a cup of cold water to His little ones suffering untold horrors in that accursed prison-

pen; or by secreting, feeding and guiding them, when, after infinite pains, they had made their escape. Let prayers go up and alms be given, for that little memorial church, at Andersonville.—*Congregationalist*.

THE JUBILEE CONVENTION.

A harmonious and earnest meeting was held in the Broadway Tabernacle in this city, March 2d, pursuant to a call by letters-missive from the churches of the Pilgrimage, in Plymouth, Mass. Dr. Bacon was elected moderator, Rev. E. Taylor, D. D., Scribe, and Rev. P. R. Hurd, Assistant Scribe.

The object of the meeting is expressed in the following resolutions:

Resolved That there ought to be a religious commemoration by the Congregational churches of America, of this two hundred and fiftieth year, since the landing of the Pilgrims, and the transplanting to the New World of the principles and methods of Primitive Christianity.

And, subsequently, after having been matured by a committee, and variously amended by the convention, the following resolutions were also unanimously and enthusiastically adopted.

Resolved, 1. That it is desirable that arrangements be made for a special commemoration of the Pilgrims in connection with the meeting of the Triennial Convention of the Congregational churches of the North-west, at Chicago in April next; and that it be also recommended to the Congregational ministers and churches, in the several States to make arrangements for local commemorations, either in connection with the meetings of their General Associations or Conferences, or in such other way as may seem to them expedient.

2. That it be earnestly recommended that during the month of May, every Congregational pastor set forth from the pulpit, our obligations to the Pilgrim Fathers; the influence of their faith and polity upon the character of the nation; and the duty we owe to the memory and principles of the fathers, to maintain enlarge and transmit the inheritance we have received at their hands.

3. It is further resolved, that on Wednesday, 21st December next, a commemorative service to give special emphasis to this two hundred and fiftieth year, be held either at Plymouth or Boston (under

the direction of an Executive Committee to be hereafter appointed by this body) and that Rev. R. S. Storrs, Jr., D. D., of Brooklyn, is hereby requested to deliver a discourse on that occasion.

4. With a view both to interest more deeply the entire Congregational body in this commemoration, and to provide some worthy memorial of our estimate of the Pilgrims and the value of their work, arrangements should be made for freewill offerings to such institutions as embody in a permanent form their principles and polity. And inasmuch as their first concern was for the Church, and institutions of Christian learning, it is hereby recommended that such Congregational churches as are yet encumbered with debt, take this occasion to free themselves from this burden, and that a vigorous effort be made to place all our Theological Seminaries upon a strong and liberal foundation. It is the judgment of this Convention also that the project of erecting in the city of Boston a Congregational House, should be consummated this year, as a fit memorial of the Pilgrims. For the furtherance of these objects, without interfering with the great standard objects of benevolence, it is desirable that a special Jubilee Offering be made in every congregation, with the endeavor to reach every member of every household, and that methods be devised for interesting the children in the memory of the Pilgrims.

5. That, for the objects named above, and others dear to Congregationalists, it is recommended that a united effort be made to raise during the year a sum of not less than THREE MILLION DOLLARS; with the understanding that each donor have the liberty to designate the direction which his gift shall take.

6. That Hon. Edward S. Tobey, Rev. William W. Patton, D. D., Rev. Henry M. Dexter, Samuel Holmes, Esq., A. S. Barnes, Esq., Rev. Ray Palmer, D. D., and Rev. Alonzo H. Quint, D. D., are hereby constituted an Executive Committee—with power to fill its own vacancies—to which all matters of detail connected with the commemorative endeavors of the year shall be entrusted, and to which all moneys—if any there shall be—not specifically appropriated by the donors, shall be paid for distribution to these objects, according to its discretion.

The Executive Committee met next day and organized, by the appointment of Hon. E. S. Tobey, Chairman, Dea. Samuel Holmes, Treasurer, and Rev. H. M. Dexter, Secretary. Under instruc-

tions from the Convention, they adopted the following communication to the bodies whom it addresses:

The Executive Committee appointed by the Convention held 2d March, on invitation of the Church of the Pilgrimage in Plymouth, by vote of that Convention, recognizing the great magnitude and importance of the work before us, hereby earnestly invite the attention of the Congregational churches of the country to the fact that a general Convention for conference in regard to this Jubilee year and commemoration of it, will be held at Chicago, Ill., in connection with the Triennial Convention of the Congregational churches of the Northwest, on Wednesday 27th April next, at 2 o'clock P. M. To this Convention are hereby invited two delegates from each of the Societies and bodies represented in the Convention at the Broadway Tabernacle, and two delegates (one a layman, if practicable) from each *District Association or Conference within the bounds of the Congregational body*, with the further understanding that *any pastor or delegate appointed by any Congregational church*, will also be welcomed to membership.

The Committee are instructed to urge upon the churches the incalculable importance of the promotion of a community of interest and feeling between the Sons of the Pilgrims, East and West; and to this end it is thought to be of the highest consequence that there should be the fullest possible attendance from the East on this occasion. It is therefore earnestly hoped that no time will be lost by the several District Associations (or Conferences, as may seem most expedient) in electing delegates who will pledge their attendance.

"THE NEW ERA,"

published at the National Capitol, is a large, well printed sheet, with as clear and attractive an appearance as any newspaper on our list of exchanges. It is edited by our valued friend, SELLA MARTIN, assisted by FREDERICK DOUGLASS as corresponding editor. Such a staff is a guarantee, both in this country and abroad, that the paper will not lack ability in its editorial department.

Mr. Martin, as our readers will recollect, was the representative of the American Missionary Association in Great Britain, where he won for himself a reputation for talent as a speaker that

any white man might be proud to achieve.

We clip the following sentences from its

"APPEAL TO OUR FRIENDS."

"By the sweat of his face the man with a dark skin may now eat his *own* bread. Every man is left free to carve out his own fortune—to enjoy the fruits of his own industry. He may acquire an education, accumulate property, carry on the trades, practice the professions, sit upon the judicial bench, take part in the legislation of the States, and come to Congress!

Thus far, under this new order of things, the colored man has demonstrated that he is very much like other men. With the school and the ballot, with all the pursuits of industry and all the avenues to wealth and honor open to him, we know of no reason why he, like other men, should not contribute to the support of the public press. With an undoubting faith that he will do so, we have established this journal, and we now earnestly appeal to our colored fellow-citizens in every part of the country to sustain us.

"We shall not be satisfied with being able to maintain a sickly existence. Our determination is to make the *NEW ERA* a first-class newspaper—strong, vigorous, self-sustaining and bold in the advocacy of truth and justice, liberty and equality. This we can do if those upon whom our enterprise has especial claims, do their part promptly."

We trust this appeal will meet a hearty and practical response, not only from "our colored fellow-citizens" but from others "without distinction of race, color or previous condition."

ANTI-CASTE CHURCHES.

SELLA MARTIN, in taking leave of the church (Fifteenth street Presbyterian, Washington) of which he was pastor when invited to become editor of the *New Era*, touched a point of great practical importance, which should receive attention from all those who would extinguish the heathenish and pagan spirit of caste, so long the opprobrium of our Christianity as well as our republicanism. He said:

"It may be that my departure from the pulpit will help toward the solution of some questions I have raised in it, one of which is, whether it is not better to break up colored churches along with the colored schools, and join with our white brethren, like Gen. Howard and his collaborators, who

are ready to receive us as brethren in the church of Christ. I shall remain among you, and in the editorial chair of the *New Era* I will use whatever poor powers I possess to animate you, and instruct your children in the love of Christ."

We trust the day is not distant when such a thing as a colored or a white church or school will not exist in any part of the United States. This result cannot be accelerated, while it might be hindered by the application of force. It must come through a perception of the folly as well as wickedness of the caste spirit, and the growth among men of every complexion and race of that true feeling of brotherhood which Christianity enjoins. The time must come when the thought of a church or school for white people or black exclusively will seem as absurd as it would be now to propose separate schools and churches, for tall people and short people, or for people with blue eyes, in distinction from those whose eyes are black. To this complexion it will come at last, and the sooner the better.—*Independent*.

A NEW ERA.

The entrance of Senator Revel from Mississippi upon the floor of the Senate, at Washington, emphasizes an era in our national history. If Webster, Clay, Calhoun, Benton, and those great men of their day who thought they knew the past, not merely, but had all uninspired prescience of the future, had been told that before the moss is fairly grown upon their tombstones a negro would be sworn in as senator from a commonwealth known to them as a slave state, it would indeed have astonished them with a great astonishment. We are glad that the first entrance of a black man upon the platform of our highest legislation is under circumstances so favorable to the success of the experiment. The Hon. Mr. Revel, as we learn, is a well educated and Christian gentleman, for years a successful clergyman withal, who took an active part in raising colored troops during the late rebellion, and in various ways, not only manifested a thorough loyalty, but personally rendered eminent service to the Union cause. He has, moreover, had some experience in public life, and was once a member of the State Senate of Mississippi. We cordially endorse the remark of the *N. Y. Tribune*, that—whatever his color—"a senator who is at once a man of principle, of loyalty, of respectability, of Christian morality, and of experience and intelligence, need not be afraid to take his place in the highest legislative body in the world."

Congregationalist.

WORDS OF ENCOURAGEMENT.

FROM A FRIEND IN OHIO.

"I wish to send, if Providence permit, fifty dollars a year as long as I live, to help on in the noble work in which you are engaged. I have been doing so for several years past and by reading the reports of the doings of the A. M. A., I feel more and more encouraged to give as the good Lord has enabled me, if it does require some self-sacrifice. I know of no effort to elevate mankind in which I have more confidence than the A. M. A., and I would rather increase than diminish my donations if it cost me double effort."

A KIND NOTICE.

The *Pittsburg Gazette* gives the following notice of our removal.

The value of this testimony to the well-working of our operations at the South will be appreciated when it is known that the witness is a gentleman of large business experience, who has intelligently and carefully examined the field, under a sense of heavy responsibility in aiding our work very largely with funds entrusted to his care.

REMOVAL.—The rooms of the American Missionary Association will, after February 8th, be at No. 59 Reade St., New York city. Correspondents will please direct accordingly. We publish the above notice at the request of the Secretary. The rooms of the Association have, for several years, been in John street, where have been gathered and whence distributed, the large sums annually contributed from all parts of the country, to sustain and extend more and more widely the beneficent operations of the Association. No charitable or Christian association, and scarcely all others, have done more than this. Its affairs are managed by an Executive Committee, whose rare administrative ability and fidelity are abundantly attested by the number, zeal and success of the ministers in domestic and foreign fields, who, under their auspices are engaged in disseminating the Gospel, and by the multitude of schools maintained among the blacks in all the Southern States; schools of all grades from primary to collegiate.

We have visited their schools at Richmond, Norfolk and Hampton, in Virginia, and have never elsewhere seen schools of the same grade, better managed, or more thoroughly efficient. If, among us, there are any men or women who are disposed to aid in the diffusion of knowledge among the neglected, poor and ignorant Freedmen, or in sending the light of the Gospel to the dark places in our land, they can find no other channel more certain than the American Missionary Association, to make their offerings effectual in accomplishing a good service among the poor and ignorant of our land.

The American Missionary Association is, perhaps, likely to be as effective as any other single organization in the work, among the Freedmen. Professedly unsectarian, though under Congregational auspices and mainly sustained by contributions from that body, and having embodied with itself certain other missionary societies, it had labored in the South, as well as in other fields, for some fifteen years before the outbreak of the war. During the last eight years its labors have been to establish churches, schools, and Christian homes among both whites and blacks. To this end, in the words of an appeal published in its behalf, the society "has commissioned annually, for the last four years, 500 teachers and missionaries; has established 25 churches of Puritan faith and polity in a land where before it has been unknown, 4 chartered colleges, 8 normal and 12 high schools, and not less than 600 or 700 primary schools, besides leading the way in the Southern States to a system of free public schools. It has probably taught not less than 250,000 persons to read, and preached the Gospel to multitudes." Its most important institutions are at Savannah and Macon, Ga., Hampton, Va., Charleston, S. C., Talladega and Mobile, Ala., Wilmington, N. C., Pine Bluff, Ark., Andersonville, Ga., Galveston, Texas, Atlanta, Ga., Norfolk, Va., and Nashville, Tenn. Their establishment at other points is only retarded by want of funds, lands being in many instances already in the possession of the society. These it also uses by dividing them up into homesteads and disposing of them to the Freedmen with such credits and on such conditions as to ensure the industry and thrift of the purchasers. The sum which the society desires to procure for this year's labors, both in the South and among the Chinese immigrants is \$500,000.—*Christian Union*.

From the *American Missionary Association*, 59 Reade street, New York, we have received the *American Missionary*

for March. It is devoted to missions and schools among the freedmen and abroad. The cause deserves hearty support, and judging by the table of contents of the present number, this little magazine is qualified to aid it.—*Brooklyn Union*.

TWO CENTS A WEEK.—It is wonderful how much the smallest contributions, often repeated, count up in a year. A friend sends to the Treasury \$12.60, with these words:—"It was collected from a few friends who laid aside two cents a week, in addition to any other amounts given for foreign missions. One of these subscribers, when the plan was suggested to her replied, 'I have been asking the Lord, if there was any way in which I could give something for Him, and I gladly do this, for I believe the proposition is in answer to prayer.'"

The "lover of missions" to whom we are indebted for the above, adds—"I hope to do more the coming year, and now mention this humble effort, thinking perhaps others may adopt this or some other plan to gather up the mites.—*Macedonian*.

Two cigars daily at the lowest price, ten cents, will amount to \$73 in a year, and a man who freely uses good cigars must do so at a cost of hundreds of dollars annually. In the light of eternity is this a wise expenditure of the Lord's money? Come, brethren, crucify this lust and help us crown Jesus by giving the money thus saved to help us take possession of North America for Christ.—*Ibid*.

OBITUARY.

DIED, March 10th, at the residence of her brother in Newark, N. J, Miss **JEMIMA TUCKER**, an earnest Christian who devoted her life to useful labors; a portion of her time was spent as a teacher among the Freedmen, as being the poorest and most needy. Her end was peace.

CHILDREN'S DEPARTMENT.

—O:— BLESSING THE PENNIES.

A little girl six years old, who was very desirous of putting her pennies into the missionary-box with others, when saying her evening prayer at her father's knee, hesitated a moment, and then added:

"Lord bless my two pennies for Jesus' sake. Amen,"

After the child had gone to bed, her father asked his wife:

"What made Grace say that?"

"She has prayed thus every night since giving her pennies for the missionary-box," was the mother's reply.

May we not learn a lesson from this child.

THE FRENCH CHIMNEY-SWEEPER.

A pastor relates the following incident:

I like to repeat the answer a little sweep gave me in our Sunday School. Knowing that all the children in my class were constantly occupied during the week, I feared the duty of prayer was sometimes neglected. I insisted, that day, on the importance of prayer. At the close I asked a little boy of ten years of age, who led an uncomfortable life in the service of a master-sweep:

"And you, my dear friend, do you ever pray?"

"O yes, Monsieur."

"And when do you do it? You go out very early in the morning do you not?"

"Yes, Monsieur, and we are only half awake when we leave the house. I think about God but can not say I pray then."

"When, then?"

"You see, Monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the chimney and pray."

TRUTHFUL AND OBEDIENT.

"Charlie! Charlie!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players, in noisy chorus.

"I must go—right off—this very minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She don't know you did."

"But I know it, and—"

"Let him go," said a by-stander.

"You can't do anything with him. He's tied to his mother's apron strings."

"That's so!" said Charlie; "and its what every boy ought to be tied to; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played ball on the common. Charles Grey is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is as good as a bond." We asked him once how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—*Child's Delight*.

RECEIPTS

FOR FEBRUARY, 1870.

MAINE, \$81.50.

Dennysville. Mrs. Lydia K. Vose.....	\$ 5 00
Eastport. Central Cong. Sab. Sch.....	5 00
Ellsworth. Cong. Ch.....	33 00
Garland. Cong. Ch.....	12 00
North Boothbay. Cong. Ch. \$4 50, N. Foster \$3.....	7 50
Pittston. Enos Mitchell.....	2 00
Riverside. E. L.....	1 00
Saco. D. J.....	1 00
Skowhegan. Miss O. Emery \$2., "E. H. Y." \$1.50.....	50
Watford. "Friends".....	11 50

NEW HAMPSHIRE, \$488.01.

Bristol. Cong. Ch.....	6 25
Derry. H. B. Humphrey.....	5 00
Dublin. Mrs. L. B. Richardson.....	2 00
Exeter. "A Friend".....	1 25
Farmington. First Cong. Ch.....	19 75
Fisherville. J. C. Martin.....	2 50
Great Fal s. First Cong. Ch.....	12 62
Greenland. Cong. Ch.....	27 65
Groton. Parker Blood \$10.16, Miss M. Phelps \$5.45.....	15 61
Hollis. Cong. Ch. \$41., Mrs. A. H. Perry \$2.50 and b. of C., ——— b. of C.....	43 50
Keene. Second Cong. Ch. \$133.59, First Cong. Ch. \$70.42.....	204 01

Lyme. Cong. Ch.....	43 37
Meriden. J. C.....	1 00
Milford. First Cong. Ch. Sab. Sch.....	83 00
New Boston. Mrs. Augusta K. Lawrence \$3. and b. of C.....	3 00
New Ipswich. "Friends" bal. to const. Wm. D. Locke, L. M.....	12 50
North Conway. By Miss Mary C. Morrill.....	5 00

VERMONT, \$567.82.

Arlington. Cong. Ch.....	10 00
Benson. Juliette Kent.....	2 50
Danville. J. M.....	25
Dorset. Cong. Ch. \$58., I. S. 50c.....	58 50
Franklin. Cong. Ch.....	20 00
Hartford. "A Friend".....	1 00
McIndoes' Falls. Mrs. Stephen Baker, b. of C.....	
Montpelier. Zenas Wood \$10, Joseph Poland \$5.....	15 00
Newbury. Cong. Ch. \$56.77, P. W. Ladd \$5., Mrs. John Reed \$1.....	62 77
North Springfield. Dea. Chas. Haywood..	5 00
Pomfret. Seth Conant.....	2 00
Roxbury. Cong. Ch., to const. Rev. A. Ladd, L. M.....	30 05
Royalton. A. W. Kenney, for a Teacher..	50 00
Saint Johnsbury. "Friends of Missions" \$200, ESTATE of Erastus Fairbanks \$100, Isaiah Carpenter \$10.....	310 00
Wallingford. Two b. of C. by Rev. A. Walker, E. A. H. 50c.....	50
Westminster. S. G.....	25

MASSACHUSETTS, \$6,981.91.

Andover. Ladies Old South Ch. 2 b. of C. Ashburnham. Cong. Ch.....	55 77
Ashland. Cong. Ch.....	6 00
Belchertown. Mrs. R. W. Walker.....	5 00
Beverly. Dane street Cong. Ch.....	49 40
Brimfield. ESTATE of Miss Persis Bliss, by Alvin B. Bliss, Ex.....	333 61
Boston. John Tappan \$250, "Carlos" \$50, E. Holmes \$50., Mrs. Mary W. Thompson \$5., Mrs. J. H. Ayres \$5. and 17 Testaments.....	360 00
Charlestown. Mrs. A. E. Mann, b. of C....	
Chelsea. Four b. of C. and 1 pkg.....	
Clinton. First Cong. Sab. Sch.....	150 00
Dalton. Hon. Zenas M. Crane.....	100 00
East Hampton. First Cong. Sab. Sch.....	25 00
East Longmeadow. Cong. Sab. Sch.....	15 00
East Medway. Mrs. P. Harding.....	1 00
East Randolph. Winthrop Church \$49.25, to const. WILDER WHITING L. M., Mrs. C. S. Holbrook \$5.....	54 25
East Weymouth. Cong. Ch.....	30 00
Fitchburgh. Ladies' Soc. 3 b. of C. and \$5. for Freight, by Mrs. Emerson.....	5 00
Foxborough. "A Friend".....	5 00
Franklin. Wm. Mann.....	3 00
Granby. Sab. Sch. Class, by Mrs. C. M. Cushman, b. of C.....	
Grantville. Ruel Ware.....	5 00
Greenfield. P. W. Nims \$5., L. P. and E. B. Billings \$2.....	7 00
Harvard. Cong. Ch.....	15 27
Haverhill. J. B. Spiller and H. Kimball \$3 ea., J. Merrill \$2.....	8 00
Haydenville. Cong. Ch.....	80 13
Hillside. Mrs. M. E. Gough, b. of C.....	
Holliston. Mrs. Mary Rockwood \$5.50, Ladies' Soc. b. of C. and \$2. for Freight.....	7 50
Hubbardston. Mrs. E. B. Pollard \$2. and b. of C.....	2 00
Huntington. Second Cong. Ch.....	10 00
Hyde Park. Mrs. S. A. BRADLEY, to const. herself L. M.....	30 00
Ipswich. Limebrook Parish.....	15 00
Lawrence. "A Friend".....	50 00
Littleton. Orthodox Cong. Church \$5.52, "Friends" a School House and one acre land on Putney & Flagg's plantation, Albany, Geo.....	5.52
Ludlow. Cong. Ch.....	22 88
Medford. Miss Lucy Osgood \$3., "A Friend" \$3.....	6 00

Medway. B. of C.....		Gulford. Third Cong. Ch., Mrs. Sarah M. Pierson, to const. ALFRED G. HULL L. M.	30
Montague. Chas. H. Learned.....	10 00	Hartford. Second Cong. Ch.....	75
Millbury. D. W.....	50	Lisbon. Cong. Ch.....	5
Newton. Sab. Sch. Class Cong. Ch.....	80 00	Marlborough. Cong. Ch.....	21
Newton Centre. First Cong. Ch. \$50., b. of C. by Mrs. M. B. Furbers.....	50 00	Middle Haddam. Second Cong. Ch., for a Teacher.....	15
North Brookfield. First Cong. Ch. S. S. \$50., First Cong. Ch., Mon. Coll., \$19.74.....	69 74	New Britain. ESTATE of Noah W. Stanley (\$30. of which to const. Mrs. LAURA S. STANLEY L. M.) \$500., South Cong. Ch. \$147.35, to const. REV. S. ROCKWELL, SOL. E. BAILEY, NEWELL F. DEMING and HIRAM J. HAWKINS L. Ms.....	647 5
North Weymouth. Sab. Sch. b. of Books. Pepperill. Dea. Chas. A. Crosby, one year's subscription to "Congregationalist" for fifteen Mission Homes.....		New Haven. College Street Ch. \$212.17, to const. G. F. WARNER, CHAS. A. SHELDEN, N. T. BUSHNELL, V. M. Dow and CHESTER CHATFIELD L. M's, Howard Avenue Cong. Ch. \$45., "A Friend" \$5., Chapel St. Cong. Ch., b. of Books.....	252 1
Pern. Cong. Ch. \$15.85, Mrs. M. A. B. and A. S. \$1.....	16 85	Norfolk. Two Individuals.....	5
Prescott. Sab. Sch.....	5 50	Salisbury. Cong. Ch. (in part).....	57 0
Richmond. J. A. Sharp.....	6 50	Say Brook. Cong. Ch.....	20 0
Rochdale. J. M.....	50	Simsbury. Mrs. M. H. Wilcox.....	3 0
Shelburne. Mrs. C. T. Hawks \$5., I. H. Fisk \$2.....	7 00	Unionville. First Cong. Ch.....	55 5
South Abington. James W. Osborn \$10., Mary E. Osborn \$2.....	12 00	Watertown. Benj. De Forest.....	100 0
South Deerfield. M. C. T.....	1 00	West Killingly. James Howe.....	5 0
South Hadley Falls. First Cong. Ch. \$68. Cong. Ch. \$55.75.....	123 75	West Woodstock. S. M. K.....	1 0
South Hadley. Addison Gridley.....	15 00	Wilton. Cong. Ch., to const. ROBERT T. B. EASTON, L. M.....	40 4
South Wilbraham. Dea. S. Sessions and Others.....	3 00	Windsor Locks. ESTATE of Elizabeth H. Bartlett, by J. H. Hayden, Adm.....	500 0
Springfield. "Unabridged" \$1,000., Homer Merriam \$100., Sab. Sch. of Memorial Ch. \$30., Olivet Church \$17.76, North Ch. \$2., "A Friend" \$10.....	1179 76	NEW YORK. \$1,393.72.	
Taunton. James W. Anthony \$30., Rev. Isaac Dunham \$5.....	35 00	Binghamton. E. H. Clark.....	3 0
Tewkesbury. Cong. Sab. Sch. to const. FRANKLIN SPAULDING L. M.....	30 00	Brooklyn. Bedford Cong. Sab. Sch., for a Teacher.....	37 0
Townsend. ESTATE of Rebecca Wheeler, by S. S. Haynes, Ex.....	600 0	Canandaigua. First Cong. Ch.....	95 0
Wakefield. Cong. Ch.....	30 00	Candor. Mrs. A. M. Hull, b. of Papers, Rev. C. W. J. 5c.....	5
Waltham. "A Friend".....	1 0	Deansville. Henry Goff.....	5 0
Ware. C. A. Gould.....	1 25	Dutchess Co. "A Friend".....	100 0
Warren. Cong. Sab. Sch. \$5.09, N. C., M. D., \$1.....	6 09	Eden. Mrs. Mary Green, b. of C.....	
Wayland. Cong. Sab. Sch.....	10 51	Floyd. Welch Cong. Ch., b. of C.....	
Wenham. Mrs. S. Dodge.....	2 00	Fort Edward. W. F. Gunn.....	2 0
West Attleborough. Ladies' Sewing Circle West Barnstable. Cong. Ch.....	13 00	Fredonia. Young Men's Bible Class, Presb. Ch. \$10., Friends in Presb. Ch., 2 b. of C.....	10 0
Westborough. Orthodox Cong. Ch. \$244.76, J. W. B. 25c.....	245 01	Fulton. Alanson Loomis and Thomas Chesbro \$5 ea.....	10 0
Westfield. "A Friend".....	1 00	Galway. Ladies, b. of C.....	
West Medway. Ladies' Char. Soc. \$3. and two b. of C.....	3 00	Gloversville. Cong. Ch. (of which from Alanson Judson \$150. and D. W. Smith \$30. Henrietta. First Cong. Ch.....	367 2
Westminster. Ladies' S. S. two b. of C. val. \$53.59.....	100 0	Honeoye. First Cong. Ch.....	10 0
Weston. Mrs. M. A. H. Bigelow.....	8 10	Keene. Rev. Geo. Lambert.....	65 0
Weymouth. A. M. Adlington.....	898 85	Kiantone. Cong. Ch.....	2 0
Whitinsville. Cong. Ch.....		Leyden. Mrs. Sarah L. Kimball.....	7 5
Winchendon. North Cong. Ch. to const. LEVI STEARNS, OLIVER ADAMS and EZRA HYDE L. M's.....	100 00	Lisbon. First Cong. Ch.....	20 0
Williamstown. Mrs. S. T. Durfee.....	2 00	Lumberland. First Cong. Sab. Sch., b. of Books.....	14 0
Worcester. Union Ch. \$84.17, Union Ch. Sab. Sch., for a Teacher, \$50., Ladies' Benev. Soc. of Old South Ch. \$125. F. Whipple, for a Teacher, \$60., "Sidewalk" \$20., "G. H. E." \$5., Miss Sally Morse \$5., Two Individuals 50c.....	349 67	Morristown.....	1 0
Three Friends.....	1500 00	Moir. Ira Spencer.....	5 0

RHODE ISLAND.

Barrington. Mrs. Rev. F. Horton, two b. of C. and \$5. for Freight..... 5 00

CONNECTICUT, \$2,024.93.

Andover. Cong. Ch., for a Teacher.....	44 50
Chester. Cong. Sab. Sch. b. of C.....	
Colebrook. Cong. Ch. \$14.10, Cong. Sab. Sch. \$10.....	24 10
Cromwell. Mrs. E. P. C. and Mrs. R. K. P. \$1. ea.....	2 00
Darien Depot. L. B. Mead, b. of Papers... Derby. By Henry Somers.....	59 21
East Hartford. Cong. Sab. Sch.....	20 00
Easton. Clarissa Silliman.....	5 00
East Haven. Cong. Ch.....	32 00
Enfield. First Cong. Ch.....	8 0
Glastenbury. G. M. J.....	50
Granby. W. L. C.....	1 06

Oramel. James P. Rounsiville.....	10 0
Oswego. Cong. Ch.....	153 1
Penn Yan. Presb. Ch., b. of C. Val. \$125. Perry Centre. John Coleman.....	2 0
Plattsburgh. Geo. W. Dodds.....	5 0
Rochester. Plymouth Cong. Ch.....	90 5
Rome. John B. Jervis.....	20 0
Sand Lake. Mrs. W. H. Scram.....	10 0
Schenectady. "A Friend".....	10 0
Scio. R. Wright and J. N. Sheldon \$1. ea. Sherburne. First Cong. Ch. \$16. addl., First Cong. S. S. \$45.75.....	61 7
Sidney Centre. Cong. Ch.....	5 5
Syracuse. L. Smith Hobart.....	10 0
Taberg. Aaron Stedman.....	20 0
Tarrytown. Mrs. M. B. Nichols.....	30 0

Union Springs. Louisa Thomas.....	5 00
Upper Aquebogue. Phebe A. Terry.....	2 00
Union Valley. Wm. Angel \$10, Dr. Angel, Jos. Gilbert, Mrs. M. P. Gilbert R. S. Gilbert and Andrew Holbert \$5 ea., Almon Angel and J. T. Rockwell \$2 ea., E. J. \$1., Others \$1.....	41 00
Vernon. Cong. Ch.....	23 27
Windsor. Milo Smith, J. C. Chapel and Lambert Sanford \$5 ea., Jonah Woodruff and Mrs. M. Sanford \$2 ea., 2 Individuals \$1 ea.....	21 00

NEW JERSEY.

Elizabeth. J. C. Blake \$5., Miss E. W. Meeker \$1.....	6 00
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PENNSYLVANIA, \$322.34.

Athens. Mrs. J. F. S.....	1 00
Butler. "Life Member".....	5 00
Carbondale. Mrs. A. McNeil.....	1 50
Franklin. ESTATE of John Shields, by John Craig.....	94 00
Indian Run. White Chapel Sab. Sch.....	15 00
Newcastle. Second Presb. Ch. Sab. Sch. \$20., Mrs. Jane T. Pearson \$5.....	25 00
Philadelphia. Central Cong. Ch., 2 b. of C. Pittsburgh. ESTATE of Rev. Chas. Avery	173 34
Sewickleyville. J. B. B.....	50
West Burlington. Mrs. M. E. A. and Others	2 00
Worth. B. Perrine.....	5 00

DISTRICT OF COLUMBIA.

Washington. First Cong. Ch.....	18 79
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VIRGINIA.

Eastville. Freedmen for Schools.....	21 86
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NORTH CAROLINA.

Chapel Hill. Rev. F. P. Brewer.....	5 00
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GEORGIA.

Cuthbert. Freedmen for Schools.....	64 35
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OHIO, \$1,449.03.

Chillicothe. Mrs. N. L. W.....	50
Cleveland. Mrs. Mary Sumner \$100., Mrs. Rebecca H. Fitch \$20., William Williams \$20., W. D. W 50c.....	140 50
Collamer. Cong. Ch. (\$50 of which from Jos. Parker).....	200 00
Croton. H. P. R.....	1 00
Dover. "A Friend".....	1000 00
Fowler's Mills. 3 Individuals \$1 ea., Others \$2.....	5 00
Greenwich Station. Wm. M. Mead.....	5 00
Jersey. Mrs. H. E. Condit \$2., 4 Individu- als \$1 ea., L. N. 50c.....	6 50
Lenox. H. and C. A. Tracy.....	3 00
Mallet Creek. Peter Bowen \$30. to const. Mrs. Eunice B. Little L. M., Others 78c. for a Teacher.....	30 78
Maumee City. Mrs. J. H. North and Others	2 00
Metamora. M. Shephard.....	1 25
Newark. Second Presb. Ch.....	29 25
New Richland. J. J.....	1 00
Oberlin. Unity Ch.....	7 00
Ripley. Mrs. Mary Tweed.....	5 00
Sandusky. G. S. P.....	25
Toledo. P. P. Peck.....	5 00
Vermilionville. R. W. B.....	1 00
.....	5 00

ILLINOIS, \$34.50.

Champaign. Stephen Conkling.....	2 00
Chicago. Miss J. B.....	50
Jacksonville. T. W., H. L., and M. C. Melendy, bal. to const. HARRIET L. MEL- ENDY, L. M.....	30 00
Ringwood. J. R.....	1 00
Sycamore. Mrs. M. W. W.....	1 00

INDIANA.

Johnson. M. H. Terry.....	5
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MICHIGAN, \$63.25.

Berrien Springs. O. H. Fifield.....	5 00
Detroit. Mrs. A. McF.....	25
Kensington. J. Thompson.....	5 00
Matherton. Chas. Sessions.....	2 00
Pinkney. Mrs. Afflick.....	3 00
Plymouth. Mrs. T. T. L.....	1 00
Port Huron. Lewis B. Rice.....	5 00
Saline. Eli Benton to const. Mrs. C. B. WILTSIE, L. M.....	30 00
Stockbridge. W. S. B. and W. C. \$1 ea...	2 00
Three Oaks. Cong. Ch.....	5 00
Union City. A. Lucas and Family \$3., J. R. Blake three, and H. M. Hungerford two b. of flour.....	3 00
Vassar. Mrs. O. W. Selden.....	2 00

IOWA.

Tabor. Cong. Ch.....	30 50
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WISCONSIN.

Elk Horn. R. H. C.....	25
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ARKANSAS.

Arkadelphia. D. C. C.....	50
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MISSOURI.

Oregon. Rev. S. Blanchard \$3., Mrs. H. P. Blanchard \$2., bal. to const. Mrs. H. P. BLANCHARD, L. M.....	5 00
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FLORIDA.

Gainesville. Colored Sab. Sch.....	1 75
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CALIFORNIA, \$51.10.

Columbia. By Mrs. A. M. Dealy.....	1 10
San Francisco. Rev. J. Rowell.....	50 00

DOMINION OF CANADA.

Yorkville. Andrew Hamilton.....	5 00
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TURKEY.

Harport. —.....	11 90
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By H. G. Sanderson.....	152 08
Mrs. C. C. C.....	50
H. B.....	30

Received at the Cincinnati Office,

E. M. Cravath, Treas.

(\$2,599.89.)

For A. M. A.

CONNECTICUT.

Greenville. Cong. Sab. Sch.....	37 50
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GEORGIA, \$570.10.

Atlanta. Atlanta University \$492.10, "A Friend" for Scholarship \$50.....	542 10
Andersonville. M. L. Root.....	28 00

ALABAMA, \$548.39.

Selma. City School Board \$425., E. C. Stickle \$20.....	445 00
Talladega. Freedmen for Schools \$55.40; "A Friend" \$47.99.....	103 39

For A. M. A. & W. F. A. C.

NEW YORK.

Gaines. H. O. Bedleman for Freight.....	2 00
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OHIO, \$614.05.

Chardon. —.....	2 00
Cincinnati. John Whetson \$50., John L. Whetson \$30., R. B. Pullam, John F. Tor- rence, Chas. Davis & Co., Allen & Co. \$25 ea., W. Clendenin \$15., Mary E. White \$5.....	200 00

Claridon. Citizens \$59.50, Cong. Sab. Sch. \$7.	66 50
Cleveland.	1 00
Columbus. Dr. S. M. Smith.	10 00
Concord.	19 00
Delaware. J. S. Campbell and P. O. Brown \$5 ea., Others \$4.30, Colored M. E. Ch. \$3.50	17 80
Granville. Cong. Sab. Sch. for a Teacher	20 58
Gratis. Samuel Hixon.	10 00
Hartford. A. Woodford \$5., S. C. Barker, N. C. Austin and Betsey Hart \$2 ea., 7 Individuals \$1 ea., Others \$8.	26 50
Hudson. C. Cutler and B. D. Baldwin \$5. ea., Others \$3.	13 00
Mallet Creek. Mrs. Mary Branch \$10., A. Branch, C. Dunbar and G. Alexander \$5. ea., Miss L. 50c., Sab. Sch. for a Teacher \$4.	29 50
Milord Centre. Philip Coe \$5., Wm. Broderick \$3.	8 00
Middlebury. — Barber.	5 00
Oberlin. James Jewell \$10., Mrs. Morse \$7., Prof. J. Smith, Dr. Allen and Mrs. Dill \$5 ea.	32 00
Seville. T. M. Dowd \$12., Un. Meeting M. E. Ch., W. L. Strong, \$10., Bapt. Ch., in part, \$8.83, Elder F. Freeman \$8.50, J. H. Campbell \$5.20, J. A. Bell \$5., 2 Individuals \$1 ea., Cash \$3.84, H. E. Mattison and Julia Hulbert, for a Teacher \$5 ea.	65 37
South Salem. Matilda Scott \$3., D. S. Price \$2., M. M. \$1.	6 00
Streetsborough.	13 50
Strongsville. Free Cong. Ch. for a Teacher \$14.78, Free Cong. Ch. S. S. \$10., First Cong. Ch. \$3.62 in part, First Cong. S. S. \$7.15	35 55
Sullivan. F. Rice \$2., C. C. \$1.	3 00
Wadsworth. Un. Meeting Cong. Ch., in part	11 25
Westfield. Un. Meeting.	19 00

INDIANA, \$6.00.

Madison. "A Friend"	1 00
Walcotville. Jonathan Law.	5 00

GEORGIA.

Milledgeville. S. M. Wells for freight.	2 15
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TENNESSEE, \$649.90.

Chattanooga. Freedmen for Schools.	24 75
Memphis. W. W. Mallory.	6 00
Nashville. Fisk University.	619 15

KENTUCKY, \$169.80.

Lexington. Freedmen for Schools.	58 65
Louisville. Freedmen for Schools.	111 15

Received at the Chicago Office.
(\$1,287.26.)

NEW YORK.

Hebron. W. J. McClellan.	10 00
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DISTRICT OF COLUMBIA.

Washington. Bureau R. F. and A. L. \$2,019., Mrs. John Bailey \$5.	2024 00
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LOUISIANA.

New Orleans. Seymour Straight.	261 10
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ILLINOIS, \$797.24.

Aurora. N. L. Jones \$10., N. E. Cong. S. S. \$7.30, First Cong. Ch. \$3.50.	20 80
Austin. Edward Church.	10 00
Batavia. Cong. Ch. (in part)	57 65
Bloomington. Cong. Ch. (addl.).	20 00
Brickton. Cong. Ch. (addl.).	2 00
Chesterfield. Cong. Ch. (addl.).	6 00
Chicago. Union Park Cong. S. S. \$38.09, New England Cong. Ch. (addl.) \$15.25, C. H. Howard and Wife \$5., Y. M. Ass'n First Ref. Ch. \$2.55.	60 89
Deer Park. Methodist Ch.	8 80

East Paw Paw. Cong. Ch. (in part)	1 60
Elmwood. Cong. Ch.	10 00
Farm Ridge. "Friends"	5 00
Kensington. Phineas Chapman.	33 00
Galesburg. E. A. C.	50
Geneseo. Cong. Ch. (addl.).	77 25
Jefferson. Cong. Ch. (in part).	24 95
Kewanee. Cong. Ch. and S. S.	25 00
Lawn Ridge. Cong. Ch. \$7., Sab. Sch. \$11.65	18 60
Lisbon. Cong. Ch. (addl.).	39 00
Loda. Cong. Ch. (addl.).	1 75
Lowell. "Friends"	3 00
Nora. "Friends"	10 25
Odell. Cong. Ch. (in part).	8 50
Paw Paw. Ind. Union Ch. (in part).	8 00
Richmond. Cong. Ch. (addl.).	7 25
Rockford. "A Friend" (addl.).	250 00
Sterling. Cong. Ch. (addl.).	11 00
Wheaton. First Ch. of Christ (in part)	76 40

MICHIGAN, \$131.48.

Big Rapids. C. C. Fuller \$5., Others \$10.	15 00
Byron. "Friends"	1 89
Cedar Springs. Rev. E. Booth \$5., Others \$5.	10 00
Cooper. Cong. Ch.	5 00
Dorr. Cong. Ch. addl.	9 40
Grand Ledge. Cong. Sab. Sch.	3 50
Grand Rapids. "Friends" addl.	16 45
Grandville. Cong. Ch.	3 00
Hopkins. Cong. Ch.	7 60
Lansing. T. C. Abbott.	2 00
Leland. "Friends"	3 00
Northport. "Friends"	2 00
Otsego. Mrs. M. Baird \$5., Others \$7.80.	12 80
Platawell. S. Hunt \$5., Others \$7.50.	12 50
Rochester. Rev. J. Kidder \$5., Others \$3.50.	8 50
Rockford. Cong. Ch.	6 00
Silver Creek. Mrs. M. E. Rider.	2 00
Watervliet. "Friends"	5 00
Wayland. Cong. Ch.	4 93
White Lake. "A Friend"	1 00

WISCONSIN, \$194.50.

Columbus. Welch Cal. Meth. Ch., addl.	129 00
Evansville. Cong. Ch.	8 50
Monroe. Cong. Ch. and Others.	50 00
Ripon. First Cong. Ch.	16 00
West Salem. Cong. Ch.	11 00

IOWA, \$197.

Clay. S. S. Class.	2 00
Denmark. Edward Turner \$5., F. Sawyer \$3., Colored Friends \$2.	10 00
Grinnell. Cong. Ch.	16 30
Geneva. A. Littlefield and Wife.	5 40
Stacyville. FITCH B. STACY, to const. himself L. M.	30 00
Waterloo. Cong. Ch.	63 30
Wittenburg. Cong. Ch.	70 00

MINNESOTA, \$167.54.

Austin. Bapt. and Cong. Ch. and Others	73 42
Beaver. "Friends"	3 70
East Prairieville. Cong. Ch.	3 70
Faribault. Plymouth Cong. Ch., in part.	10 00
Lansing. Cong. Ch., addl.	10 00
Medford. Bapt. and Cong. Ch., addl.	9 00
Owatonna. Cong. Ch. and Others, in part	45 72
Waseca. Cong. Ch. and Others, in part.	6 00

ARKANSAS.

Van Buren. Public School Fund.	66 60
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TEXAS, \$437.80.

Galveston. Freedmen, for Schools, \$215, Capt. N. W. Rathbun \$120, Bureau R. F. and A. L., \$20., "A Friend" \$1.	356 00
Huntsville. Freedmen, for Schools.	81 80

Total..... \$20,679 46

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit. repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. **MONEY**, to sustain our Schools and Missions.
2. **CLOTHING**, of all kinds, for the suffering Freedmen.
3. **BOOKS** and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. **SUPPLIES** for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.